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These gods bring the spiritual or astral man to the home of the corporeal man, where the two elements are happily united, and, in the language of the prayer, 'all is restored in beauty.' "

The last verse of the prayer, in translation, runs : —

The world before me is restored in beauty,  
The world behind me is restored in beauty,  
The world below me is restored in beauty,  
The world above me is restored in beauty,  
All things around me are restored in beauty,  
My voice is restored in beauty,  
It is restored in beauty,  
It is restored in beauty,  
It is restored in beauty,  
It is restored in beauty.

WITCHCRAFT IN NEW MEXICO. — A correspondent of the "St. Louis Globe-Democrat," writing from San Mateo, May, 1888, gives an account of the witch superstitions current in that territory (containing 175,000 inhabitants, 25,000 of these Americans) among the Mexican population. The witches, he observes, are generally women, but sometimes men; generally old, and rarely very young.

"Our witchology is full, detailed, and graphic. Every paisano in New Mexico can tell you their strange habits, their marvellous powers, and their baleful deeds. They never injure the dumb animals, but woe to the human being who incurs their displeasure! Few, indeed, are bold enough to brave their wrath. If a witch ask for food, wood, clothing, or anything else, none dare say her nay. Nor dare any one eat what a witch proffers; for, if he do, some animal, alive and gnawing, will form in his stomach. By day the witches wear their familiar human form; but at night, dressed in strange animal shapes, they fly abroad to hold witch meetings in the mountains, or to wreak their evil wills. In a dark night you may see them flying through the sky like so many balls of fire, and there are comparatively few Mexicans in the territory who have not seen this weird sight! For these nocturnal sallies the witches wear their own bodies, but take the legs and eyes of a coyote or other animal, leaving their own at home. Juan Perea, a male witch, who died here in San Mateo some months ago, met with a strange misfortune in this wise: He had gone off with the eyes of a cat, and during his absence a dog knocked over the table and ate up Juan's own eyes; so the unfortunate witch had to wear cat's eyes all the rest of his life.

"Before they can fly, witches are obliged to cry out, 'Sin Dios, sin Santa Maria!' (Without God and without the Holy Virgin) whereupon they mount up into the air without difficulty. If you are on good terms with a witch you may persuade her to carry you on her back from here to New York in a second. She blindfolds you and enjoins strict silence. If you utter a word you find yourself alone in some vast wilderness, and if you cry, 'God, save me!' you fall from a fearful height to the ground — but are luckily never killed by the fall. There are several courageous people

in the territory who have made journeys thus upon the backs of witches. At least they are ready to swear so, and they find ten thousand believers to one sceptic. One striking peculiarity about New Mexico witches is that any one named Juan or Juana (John or Jane) can catch them, and that no one else can, except a priest with holy water. To catch a witch, Juan draws a nine-foot circle on the ground, turns his shirt inside out, and cries, 'Veuga, bruja!' (Come, witch) whereupon the witch has to fall inside the circle, and Juan has her completely in his power. This ability to catch witches, however, is seldom exercised, for, let Juan once catch a witch, and all the other witches in the country join hands and whip him to death.

"And now, having briefly outlined the nature of witches here, let me give you some veracious anecdotes of their exploits, religiously believed throughout this section. Lorenzo Labadie, a man of prominence in New Mexico, once unknowingly hired a witch as nurse for his baby. He lived in Las Vegas. Some months afterward there was a ball at Puerta de Luna, a couple of hundred miles south, and friends of the family were astonished to see the nurse and baby there. 'Where is Senor Labadie and his family?' they asked. The nurse replied that they were at a house a few miles distant, but too tired to come to the ball. The friends went there next day and found the Labadies had not been there. Suspecting the nurse to be a witch, they wrote to Don Lorenzo, who only knew that the nurse and baby were in his house when he went to bed, and there also when he woke up. It being plain, therefore, to the most casual observer, that the woman was a witch, he promptly discharged her."

The correspondent gives an account of two other cases of supposed enchantment. In the first of these a bride found a strange cat in her room, which disappeared before it could be shot, and was replaced by an owl, which flew against the girl's cheek, cut it, and disappeared as mysteriously as the cat. The sore could not be cured until the witch, with whom the bride had lately had a quarrel, was appeased with presents. In the second case, one of the most respectable inhabitants of the town offended a well-known witch named Marcellina, a thin, withered woman of perhaps fifty years of age. Marcellina retaliated, as the victim affirms, by turning him into a woman, a state in which he remained for several months, and recovered only by bribing the witch to effect the re-transformation. This woman Marcellina was, last year, according to the correspondent, beaten to death with clubs by two men whom she had bewitched, and the murder went unpunished.

CONFINING MAIDENS IN ALASKA. — Mr. Whit M. Grant, district attorney, writing from Sitka, Alaska, in the "Democrat-Gazette" of Davenport, Iowa, May 8, 1888, gives a painful account of the progress of disease and physical degradation among the natives of that region since their contact with Americans during the last twenty years. He relates a case in which an Indian was tried for the murder of one of his wives (polygamy being the rule), where the defence was the right of a husband to put to death his wife on account of unfaithfulness, and in which the jury refused to convict, two of the number respecting ancient tribal customs so much as